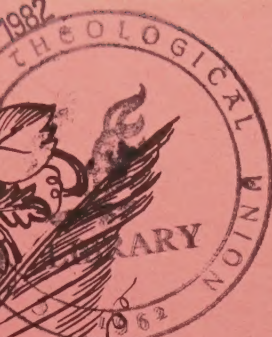


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Contents

J.H. Withers, In Quarantine	60-65
Milton P. Brown, Jr., Matthew as <u>EIRENOPOIOS</u>	66-81
Ian M. Ellis, Codex Bezae and Recent Enquiry	82-100

Major Reviews

The Daily Study Bible: Genesis 1-11, J.C.L. Gibson; Leviticus, G.A.F. Knight; Daniel, D.S. Russell (J.S. McIvor)	101-107
Morris Maddocks, The Christian Healing Ministry (Anne McConnell)	108-112
J.L.M. Haire (Ed.), Challenge and Conflict (John Brown)	113-116

In Quarantine

Text: Jesus was then led away by the Spirit into the wilderness to be tempted by the devil

A Sermon by J. H. Withers

At a muddy bend of the Jordan's sluggish river our guide pointed out the spot which a long tradition has accepted as the place where Jesus was baptized by John the Baptist. Quietly we stood there, allowing our imaginations to recall that momentous event which was the divine signal for the Christ-mission to begin. Here Jesus identified himself with sinful men, whose hearts in secret were crying out for cleansing and life. It was Holy Ground - Holy Water.

Then we travelled back to Jericho, to the site of a series of cities, built on top of each other, close by a small oasis, watered by "Elisha's Stream", which encouraged the fig and olive trees to put out their green curtains to conceal the brown dearth of the surrounding desert. Slowly we climbed the hill to look down at the work of skilled archaeologists, who have uncovered the relics of successive civilisations. Away in the distance towered rugged mountain with a small Greek monastery perilously perched on its precipitous slopes. "What is that Mountain?" I asked the guide who immediately replied, "That is Quarantina, the mount of our Lord's temptations." This name was apparently given to it by French missionaries long ago to indicate the "Forty Days" of the temptation - and had just enough French to remember that "Quarante" means forty!

Many years ago British soldiers fighting outside Ypres named one of the bloody battlefields, "Hill 60". We were now gazing on "Hill 40", and we thought again of Jesus all with his thoughts for forty days and nights in that barren wilderness. And what a wilderness it seemed to us with rows of huts for Palestinian refugees in the foreground and a dark desolation behind. This was certainly the devil's natural habitat.

It is an appropriate name, Quarantina, for it suggests our Quarantine - the forty days of isolation, which was formerly demanded of a ship entering port if there was an suspicion of an infectious disease aboard. The warning

ag was run up the mast and the crew were kept aboard.

We read that, after the spiritual illumination of the baptism when Jesus was made conscious of his unique relationship with God ("This is my Son"), the Spirit led him away to the isolation of a mountain to be tested. It is to note that the Greek verb (παραλαμβάνω) means 'to take along with you', suggesting that heaven (Spirit and Angels) would support him in his quarantine, and burn out the infectious bacteria of worldly values. Thus he came down from the mountain with a new moral immunity, which lights the nature of our Lord's sinlessness. It was not that he could not sin but rather that he was able not to sin. Sinlessness was an achievement.

Later, in his own inimitable poetic way, Jesus must have told his disciples something of that great soul-struggle in which he won a victory over the world. It was told them to give them strength in the days of their own temptations, in the days of their own quarantine. The beginning of that battle took place on "Hill 40".

As Doris Lessing's play suggests, "Each is his own wilderness", for every man alone has to fight for his soul, to find his direction in life, and to choose the values that will guide him; yet not entirely alone for the Spirit and the angels of God will come and minister to him, as they did to Jesus in his lonely eyrie. We dare not, however, reverse the scripture to suggest that we are in all points tempted like as he was, for we move on an infinitely lower plane of being. But there are points in our testing which seem to be a dim reflection of his, and these are worth more than a passing glance.

1. In the wilderness there is the temptation to doubt our status.

In that lonely quarantine twice the devil introduced his subtle insinuations with the phrase, "If thou be the Son of God". "If!" (The word "insinuate" has within it the meaning of the Serpent). This was to cast a shadow of doubt over the conviction which had been confirmed at the baptism when Jesus heard the voice of God saying, "This is my Son, my Beloved". Now his mind was questioning his divine status, as though to say, "Am I really God's Son?"

He had been called to fulfil a mission of love which would involve suffering and death, the price of sonship, and nothing must be allowed to deflect him from that holy function. You can see now why Jesus turned on Peter with passionate indignation, on that famous day when Peter tried to dissuade him from the path of the Cross. "Be it far from thee, Lord: this shall not happen to thee". "Get behind me, Satan." Jesus remembered his quarantine and now Peter was trying to return him to it. His status was given him by God and he would not reject it.

As H.A. Williams in one of his published sermons has written, "Behind all temptation is the temptation to disbelieve in what we are, to distrust ourselves." Two things at least are involved in this.

(a) At the foundation of life, we have to recognize that we are human, and yet we are constantly tempted to deny that status, as we callously dismiss the claims which it makes upon us. To be human is to belong to the human family, to accept others as our brothers and sisters, to acknowledge their dependence on us and ours on them, and to share with them the good things of God's providing in a more just world. Race discrimination, religious intolerance, social ostracism, these all constitute a denial of our common humanity. Sin indeed I would define as anything which diminishes our status as human. The New English Bible with a rare insight translates the commandment in Leviticus, "Thou shalt love thy neighbour as thyself."

(b) But, deeper still, we are to acknowledge our status as children of God, the One God, a status which gives dignity and purpose to our lives, and without which we cease to be human. We are tempted to do something else, to turn our backs on what God has revealed to us over the years and centuries, to become something less than his children. In that moment of temptation, and God knows it is a fierce temptation in Ireland at this moment, we may well pray for the Spirit and Angels to give us strength to answer, "Get behind me, Satan!" Only the grace of God, mediated through the Spirit, can give us immunity from the infective denial of our divine status.

2. Again, in the wilderness there is the Temptation to accept false standards of success.

The three pictures in the Temptation story all deal with this in an impressive way. To turn stones into bread on the face of it seemed just what the compassionate heart of Jesus would want to do, as he thought of the hungry children of the world, distressed and despised. To meet their needs with bread would surely be an expressible success. But Jesus saw at once that to make his mission a bread-mission would merely summon people to "come to the cookhouse-door, boys." Or he could cast himself down like a grand Houdini from the temple tower and land safely in a divine parachute with the crowds applauding his prowess. It was a dream picture that clothed the temptation to seek for success in a popular appeal. From the mountain-top was spread out a panorama of nations, and he could hold them in thrall as he exercised his incredible powers of persuasion and force, adopting the techniques of worldly dictators. If he worshipped the values of the world, he could achieve comparative political success.

Now obviously all this was on a plane far above us and our visions of success look sordid and selfish in comparison. Success for Jesus was to complete his God-given task of humble service, involving as it did the pain and passion of Calvary. When on that Cross he cried out, "Tetelestai" - It is finished", he had found the ultimate success of his life for he had completed the divine task. Many years ago I read a sermon by H.H. Farmer of Cambridge on "The Success of Wrong Values" in which he wrote, "The terrible thing about wrong values is that we do not get what we want, but that we so very often do!" Disraeli once said, "There is nothing a man cannot have if only he desires it enough."

If we set out for worldly success, making that our summum bonum, adopting the pagan techniques with questioning allegiance, there is no reason why we should win it, for God will not necessarily stop us. But when Jesus saw a man achieving material success at the expense of personal character and love and compassion, he grieved for that man's ultimate future. We cannot easily get the verdict on the Rich Fool - "Fool!" - for indeed he was a poor little rich man. It is as though Jesus said, the worst thing that ever happened to that man was that he

was successful." Nothing fails so easily as success.

In our quarantine we had better examine our ambitions. Ambition is an interesting word, for the Latin verb "ambio" is a political word, referring to a candidate "going round" to canvass votes to fulfil his overweening ambitions. The Christian man's ambition is to seek and fulfil the will of God for him so that at the last he can return to his trust to the God who gave it, with the confident assurance of the divine approval.

3. Once more, there is the temptation in the wilderness to seek a false security. We have suggested that our Lord's temptations involved his status and his success; now we move into the realm of security.

I have often wondered what passed through our Lord's mind during that period of quarantine on the mountain-top. Was he struggling for security? This after all is a consuming passion for all men, and he is a rare exception who does not strive to win security which will protect him from "the slings and arrows of outrageous fortune." "Stones into bread" - what can be stronger than economic security which fills our larders with desirable commodities? "Cast thyself down from the pinnacle of the temple" - and how secure one can feel when surrounded by a crowd of adoring spectators, the darling of every eye. "All these nations will I give thee" - and what security in the quest of one's worldly ambitions the possession of political power can bring.

Don't we spend most of our life in the endless search for security? The little boy safe in his mother's arms grows stronger and begins to find his security in the gang outside his home. Then at the end of his turbulent adolescence he seeks for security in the love of a good woman and later in marriage he makes his home the rampart of his life. By middle life he invests all his profits in gilt edged bonds or allays his anxieties through the cosy comfort of the insurance company. The last stage in the rake's progress comes when he joins the Conservative party!

But all these securities can be struck from under him at one fell blow. We have seen in recent years how the

ast of one stick of gelignite can bring to dust and ashes
e industrial concern to which he has given thirty years
diligent service. It would seem that God allows us
r little temporary hide-outs, in which we seem to have
relative security, because at the last we shall discover
at there is only one final security, one harbour from
ich the storms of life cannot drive out the frail barque
our spirit; and that is the harbour of God's love, to
possessed by him and to know that in his loving
vidence all is well. The Psalmist knew this when he
serted, "Goodness and mercy shall follow me all the days
my life, and I will dwell in the house of the Lord for
er." Jesus, beginning his ministry in the quarantine
the mountain where he trusted himself to the Spirit
d relied on the help of the angels, was able on the Cross
fulfil his last act of faith, when he whispered in his
in, "Father, into thy hands I commend my spirit."
ife home at last.

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Matthew as EIRENOPOIOS

Milton P. Brown

μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται
 "Blessed are the peacemakers, for they shall be called the
 children of God".

Students of the first Gospel have long since recognized in Matthew 13.52, Jesus' reference to the "scribe trained for the kingdom of heaven", a caption appropriate to the whole gospel and a succinct characterization of the evangelist himself. B.W. Bacon called it "an unconscious portrait". /1 Bacon may have been influenced by the earlier remark of James Moffatt, that the evangelist "is unconsciously self-portrayed in xiii.52." /2 In any case the writer - let us use the conventional designation, Matthew - did perform, in many respects, the task of a "scribe of the kingdom" whether conscious of his self-portraiture or not. /3 In his care for "every jot and tittle" of the Law, his emphasis in Jesus' teachings on the old traditions, and his pervasive concern to show the Lord's "fulfilment" of the scriptures, one can see this Christian grammateus at work, setting before the church of his day "things new and things old", as the situation demanded. Like the well-supplied householder Matthew has at his disposal a rich thesauros and is well-trained in the use of it.

In much the same spirit this essay proposes another term which might serve as a caption for the gospel, if not a portrait of the evangelist: Matthew as "peacemaker", one of the groups called "blessed" (or "fortunate") by Jesus (Mt 5.9, quoted in the heading above). Only Matthew, of all the gospels, has Jesus pronounce blessing on the peacemakers, and the more we study the work of the evangelist and reconstruct his probable Sitz im Leben (life-situation), the more appropriate the epithet seems. Matthew himself seems to fulfil the role of a peacemaker in the church of his day. /4 If he has the mind and hands of a grammateus, he has the heart of an eirenopoios; he goes about his scribal duties, not as a mere collector of traditions or as an impartial redactor of his sources, but as a churchman sensitive to the varying winds of doctrine blowing among his fellows and as one

ger to reconcile the factious and to preserve the peace and unity of the church. /5

Matthew's peacemaking efforts appear remarkable in view of the character of the community and the nature of the issues which we may reasonably suppose for the background of this gospel. It seems reasonable to locate the composition of Matthew somewhere in the years AD 70 to 90, and to assume that he has made use of the Gospel of Mark, sayings-source also used by Luke (Q), and material from another source peculiar to Matthew. /6 This essay will not attempt to present all the supporting evidence for this date nor for the assumption that the provenance of Matthew is the region of Syrian Antioch. /7 Even if, following Kirkpatrick, /8 we favour the coastal region of Phoenicia as a more likely geographical setting, we have to do with a writer whose temper and tendencies suggest that his audience or first readers were a mixed Jewish-Gentile community. Antioch, we may be sure, would not be the only city of the time where such conditions obtained - certainly not after AD 70 and the dispersion of both Jews and Christians from Jerusalem. Fleeing Jewish Christians could probably have found places to settle alongside refugee Essenes and other Jews, as well as among the more numerous Gentile residents of the Syrian coastal area. It requires no extravagance of imagination or distortion of our meagre evidence to find among one of these mixed communities (a) People with very strong devotion to Torah and prophets, (b) others with no ties at all to Judaism, and (c) still others of varying positions in-between. /9 For such a community as this controversy would be indigenous, and the need for skilful arbitration, for those rare souls who know the things that make for peace, would be pressing.

In the following discussion we propose to consider three aspects of this controversial background, as we find it reflected in the gospel, and to show in each case how the evangelist attempts to exercise his peacemaking skills.

I

To begin with one of the more obvious interests of Matthew, there is his remarkable treatment of the Christian's relation to law and liberty. Both in volume

of material and in his handling of it Matthew betrays a preoccupation with these matters which cannot be matched in Mark or in Luke. In fact, in the intensity of his concern, as in terms used, /10 our evangelist stands close to Paul (cf. Galatians, Romans, Philippians).

It is obvious that during the ministry of Paul the question of the Torah's value or importance for the Christian life was a crucial issue. "Judaizers" has become for us a convenient label for one side of the controversy, but it is an unfortunate term to the degree that it obscures a questionable presupposition that the other side - Paul's position - was normative. To keep this in perspective we need to recall that primitive (especially Jerusalem-based) Christians continued for some time to consider themselves Jews, and that it was only later - after the Pauline version of justification gained some currency - that "Judaizing" became a meaningful term for describing Paul's opposition. And even then it must have seemed to those branded with it a curious twist, that they should be considered the meddlers and trouble-makers rather than the late-comers (and innovators?) like Paul. To these people, devoted to the Law of Moses and yet persuaded that Jesus was the Messiah, their "humble King" (Zech.9.9), it was unthinkable that any true believer should question the eternal validity of God's holy law and prophets.

It is not hard to understand, in this light, their antipathy for Paul and his work among the Gentiles. We need to remember that what offended them about Paul's mission was not so much the fact that uncircumcised men were being attracted and welcomed into the church, as that after being received they were allowed to continue in ignorance of, and indifference toward, the law. It was anomia, a basic "lawlessness", which these Jewish brethren deplored and which they felt must necessarily follow upon Paul's preaching of righteousness "apart from the law" (Romans 3.21). That this was a real danger, not merely alarmist tactics, the letters of Paul himself testify: "You were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh.... .." (Gal.5.13); "What then? Are we to sin because we are not under law but under grace? By no means! (Romans 6.15).

The possibility of mistaking Paul's "liberty" for license was there from the start, and it seems fair to suppose that this possibility only increased with the passing of Paul and his direct pastoral influence from the scene. It is quite likely that we catch a glimpse of a perverted Paulinism, perhaps from a decade or two after Paul's death, in James 2.14-26; the "foolish fellow" of that tribe surely represents, not Christians who understood and followed the teachings of Paul, but those who had misunderstood him and had seized upon "faith" (though in a non-pauline sense) as a substitute for "works". In such extreme "freedom from the law" the worst fears of Paul's Judaizing opponents would begin to be realized.

On first considering Matthew's position in relation to the two parties in the debate one might naturally assume that our evangelist sides unequivocally with the conservatives against the anomic liberals. The prominence given to Jesus' ethical teaching, presented as a call to a "higher righteousness", and the explicit repudiation of "workers of anomia" /11 do indeed suggest as much. It has been pointed out, too, how close Matthew and James stand on the matter of faith and works or on hearing and doing. /12 Many signs point to Matthew's sympathy with a Judaizing type of Christianity, but nothing indicates even a remote connection with the Pauline type, let alone the extremists or perverters of Paul's thought. /13

And yet a careful reading of the gospel with special attention to certain statements about the law and about Jesus' fulfilment of scripture will show our evangelist to be not nearly so "Judaizing" as he at first seems. The words of Jesus quoted in 5.17-20 are a notable case in point. They begin, "Think not that I have come to abolish the law and the prophets" - which, without prejudice to the question of their authenticity, sound like a denial of an actual (though in the context unspoken) charge, similar to that which could have been made against the anomic (or - antinomian?) element. /14 Matthew thus brings to the arbitration table, as it were, dominical words certain to console the brethren who had viewed Pauline teaching with alarm. Jesus' words support the authority of Torah in no uncertain terms:

"For truly I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." (v18). This would give little comfort to anyone who believed that obedience to the law was only a temporary stage, now to be left behind in the newness of Christian life and liberty.

But notice the serious qualifications represented by the rest of that statement: "I have not come to abolish them (the law and the prophets) but to fulfil them.... For I tell you, unless your righteousness exceeds /15 that of the scribes and Pharisees, you will never enter the kingdom of heaven" (vv17b,20). Without this the other would indeed have been one-sided and misleading. The tenor of Jesus' attitude and action in regard to the Mosaic law was too well-known to be represented in such partisan (not to say pharisaical) language. But beyond that there was need to hold before the would-be Christian Pharisee of Matthew's day the reminder that in Christ it was not Mosaic Torah (including scribal interpretations) to which he was bound, but rather the "perfect" law (cf. v48) and the "exceeding" righteousness of the kingdom. The six antitheses of chapter 5 then serve to show how the Christian ethic can both "fulfil" the law and "exceed" its requirements. Thus in the rigorous demands of love the follower of Christ found no place to rest content with obedience to the letter of the law; if the words of the Lord gave no comfort to the libertine or lawless, neither did they soothe the legalistic and self-righteous. If there is to be a resolution of the issue of law and liberty, Matthew seems to say, it must be found in Jesus' radical reinterpretation of "obedience" - an obedience grounded in grace, in the new relation to God, which is given in Christ.

No doubt Matthew did not sense the tension which the modern reader might find between what Jesus was saying in the antitheses (5.21-48) and the saying in 5.19, "Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven."

/16 For Matthew it was inconceivable that the higher righteousness demanded by Jesus was really an abrogation of any part of the law; it was rather the fulfilment (or "completion") of it that he heard in Jesus' word "but I

say to you." The newness of Jesus' interpretation was in reality the fulness of the old law's meaning, intent or "spirit". That the obedience Jesus required of his disciples was to be correspondingly full or complete (see 5.48, "you must be teleioi....") meant tacit affirmation of Torah's continuing validity, not abrogation of it as a temporary and lately obsolete code. So in Christ and his word the old law has been perfected, and is still therefore operative, in the new. Or perhaps more accurately to typify Matthew's view, in Christ and the higher law God's will for men - his kingdom and his righteousness - were being done, being actualized on earth as in heaven, even as the scriptures had promised. /17

In this approach to the question of law and liberty Matthew differs somewhat from the apostle Paul, who maintained that for all the "advantage" (Romans 3.1-4) the Jew had in Torah, it could not save a man and was best regarded by Christians as a "pedagogue", a restrictive tutor to be dismissed now that the maturity of "faith" had come (Gal. 3.23-36). And yet Paul was not without moments of equivocation in this matter. While holding "that a man is justified by faith apart from works of law" (Rom.3.28), almost in the same breath he asked, "Do we then overthrow the law by faith? By no means! On the contrary, we uphold the law" (Rom.3.31). Though proclaiming that the Christian had died (in Christ) to the law (Rom 7.4-6), Paul resisted any insinuation that the law itself was at fault: "the law is holy, and the commandment is holy and just and good" (7.7,11). But even more telling is the idea of Christ as "the end (telos, not eschaton) of the law" (Rom 10.4); Paul here uses a figure that approaches Matthaean thought. That Christ was in a sense "the goal" of the law and the revealer of a better "righteousness" (in Romans 10.3, "the righteousness that comes from God") is common ground for Paul and Matthew though approached from different routes. /18 Furthermore, when we consider such summaries of the law as Paul made in Galatians 5.14 and Romans 13.8-10 ("....love is the fulfilling of the law"), and compare the sixth and climactic antithesis of Matthew 5 (Jesus' commandment of inclusive love), it is hard to deny that the common ground is broader than a casual

glance discloses.

Study of Matthew's distinctive view of Jesus' fulfilment of prophecy also points to an affinity with Pauline thought. While it is likely that the evangelist had among his sources a collection of testimonia from Jewish-Christian circles, the extensive use of them, with his characteristic formula (This took place in order to fulfil.....), sets Matthew apart; this probably stems from the same premise as we saw behind statements of the law; one, continuous divine will has been at work from the beginning (or, at least, from Abraham), /19 and now with Jesus has come the consummation. Just as his work and word "complete" the giving of the law, so they also "fulfil" or bring to actuality the whole plan of God as found in scripture. Once again we find in this emphatic reminder of Matthew a gentle reproof for those in the church who tended to overplay the discontinuity, the novelty, or the separateness of Christianity from its Jewish roots. Matthew serves to remind believers of whatever background that what they have found in Christ is no freak of history but rather the One for whom all ages have waited. The effect of this appeal to OT texts, of course, would not be the same for those of Gentile origin as for those of Jewish background who already respected the authority of the law and prophets. Yet something more than "proof-texting" is involved here, and something which again underscores Matthew's peacemaking proclivity - i.e., Matthew is introducing his non-Jewish constituency to the Bible, reassuring them that it truly belongs to them as well as to the Jews. As with the law, so with the prophets (and the rest?), Matthew begins with Christ and looks back from that point, not the reverse. He does not say to the Gentile believer that he cannot have Christ unless he has the scriptures first; rather, he says, because we both have Christ, the scriptures belong to us.

II

Another element of controversy apparent in the church of Matthew's day is the matter of leadership and discipline. Direct firsthand witnesses to the situation in AD 70-100 are notoriously scarce and fragmentary, and we are often compelled to draw inferences from material of a slightly later stage, such as that of Ignatius of Antioch or the

riter of the Didache. /20 It seems clear that these "obscure decades" were also crucial decades /21 in the development of ecclesiastical policy and discipline. The reason why they are crucial is the fact that first-generation leaders were passing from the scene, leaving questions of succession. Another would be the growth of the Christian movement, both in numbers and in geographical distribution of communities, together with the diversity of membership already noted. Scattered as they were over the eastern and middle sections of the Roman Empire, churches would naturally develop various forms of government according to local need, personnel available, special gifts etc. Quarrels over the chain of command, over proper disciplinary procedure, must have been frequent in such a transitional situation before the emergence of anything like the later monarchical episcopate and the primacy of the Roman bishopric.

Matthew reflects something of this unsettled period, and like the peacemaker and church statesman he is, he tries to indicate a unifying principle. To some extent, of course, simply lifting up the dominical words, systematically arranged for catechizing, would serve such purpose. But Matthew goes beyond that in trying to spell out the locus of ecclesiastical order. We refer to the much-noticed concern for Simon Peter as the foremost apostle. /22 Peter figures prominently, it is true, in the Markan source, but even more so in peculiarly Matthaean sections or redactions: e.g., in 14.28-31 (Peter's walking on the water); 17.14-27 (The temple-tax paying); and the famous 16.17-19 ("on this rock..."). /23 To account for this special prominence of Peter in Matthew has taxed the ingenuity of many scholars through the centuries, but one which cannot be explored here, as it has been elsewhere. /24

Apparently the tendency that only barely surfaces in Mark, to make Simon the spokesman for the entire body of the Twelve, reaches in Matthew its peak. But in many of Matthew's pericopes - especially the three just mentioned - it is hard to avoid the impression that Simon has become the spokesman or representative for more than the "original" Twelve. He seems to have taken on the aspect of a symbol for the whole church of Matthew's day. Thus

in the walking on the water (14.28-31) he may be seen as embodying all those Christians who on their way "toward Jesus", get distracted by "the wind" and give way to doubts. The church, like Peter, must look to Jesus for its salvation - this, surely, lies near the centre of Matthew's purpose here. Again, in 17.24-27 Peter is important to the story not so much in his own right, but as the personification of "the sons (of the king)" - Christians generally - who are declared "free" from the temple-tax and yet graciously pay it so as "not to give offence."

On the third of these passages - the "rock" saying - we would only reiterate and emphasize what many others have said regarding the peculiarly Matthaean interpolation. It falls into three parts, and there is reason to suspect that each represents a separate saying of Jesus. First, Simon's confession elicits from Jesus a congratulation: "Blessed are you....for flesh and blood has not revealed this (that Jesus is the Christ) to you but my Father who is in heaven." Second, with a play on the epithet "Rock" (in Aramaic cepha; Greek, petros) - perhaps originally an aetiology to show how Simon got his famous "nickname" - Jesus promises to build his church /25 on bed-rock (petra), so that "the powers of death" (literally "the gates of Hades") shall not prevail against it." And third, Jesus promises to give to Peter "the keys of the kingdom," an expression which seems to be explained as the power "to bind" and "to loose" on earth whatever has been "bound" or "loosed" in heaven. /26 The power to bind and loose is best understood in the light of the rabbinical use of these terms, meaning to forbid or to permit certain practices, although in 18.18 where Jesus promises the same power to disciples in the plural, it is apparently the authority of the church to grant or withhold forgiveness that is meant.

Matthew has bound these sayings together in such a way as to underline the function of the ekklesia as the agency of God's kingdom on earth and the mediator of Christ's own authority in heaven. In this interpretation Simon Peter's heaven-prompted confession becomes a sign of the church's "heavenly" authority, against which "hell" (to resort to the King James Version) cannot prevail, and in turn Peter's "keys" become a reassurance for the church that its discipline of members is part of its stewardship to the heavenly

ing. It is both an exalted honour and an awesome responsibility to which Peter - and through him, the church - has been called.

Running through all three of these sections which focus on Simon Peter is a concern, not so much to delineate the personal character of Peter or to describe past events, however momentous, but rather to insist on the "heavenly" mandate in the continuing existence of the church, now storm-tossed in an increasingly hostile world, now facing new problems within and without, and desperately needing to maintain its unity and its vital ties with the Founder himself. Recognition of the "primacy" of Peter, then, was not so much an exalting of the apostle's authority over that of others as it was a way of emphasizing the oneness of the apostolic mission and, perhaps above all, the oneness of the church's foundation in Christ. This is also a way of making "peace" in the church, for surely "peace" (shalom) is more than a matter of reconciling opposing forces or factions; it is also the will to be one, the desire to be whole.

Matthew, alone of all the gospels, records in 18.15-20 a very detailed prescription for dealing with the wayward brother. A good example of Matthew's scribal activity, this pericope brings out something new and something old - new in that the words are surely Matthew's own, but old in the sense that they derive from the authentic teaching of the Lord on repentance and forgiveness. The saying is carefully placed between the parable of the Lost Sheep and that of the Unmerciful Servant, and the whole cluster closes, "For where two or three are gathered in my name, there am I in the midst of them." Thus, once more, Matthew insists on the dynamic continuity between Christ's "law" and the later church's interpretation and application of it to present problems. What the church does now in Jesus' name, even in reproving or expelling a member, is guided not merely by appeal to the living Lord present in their midst. In the final analysis the authority granted to "Peter" - and through him to the ekklisia - is never the absolute, unlimited or infallible power that some in times past have claimed; it must be understood as forever subject to the One to whom "all authority

in heaven and on earth" was given (Matt. 28.18)

III

A third area of controversy in the background of our gospel is the question of the church's mission in the world how should the church understand itself in relation to the outside world? What should be its task while awaiting the Parousia? Such questions must have animated many a Christian conversation in Matthew's day. Underlying them, we may suppose, were rather widely different opinions among the devout, corresponding somewhat to the spectrum of attitudes on the law which were noted above. It is likely that those who held on most tenaciously to their Jewish heritage would look with least favour on a vigorous evangelistic mission among the Gentiles, such as Paul's. By the same token those whose relation to Judaism was only tenuous, or who were themselves Gentile converts to the faith, would have the greatest enthusiasm for evangelistic outreach. At least, in general, this is the pattern that one would expect to find.

Yet, at this point, Matthew seems to defy the pattern. If, with a long train of interpreters, we take Matthew as "the most Jewish" of the Gospels, we should expect little enthusiasm for the mission to the Gentiles. But on the contrary, it is Matthew who boldly presents the Great Commission: "Go and make disciples of all the nations..." (28.19). Like the good scribe he is, Matthew recalls how Jesus had sent the Twelve out only "to the lost sheep of the house of Israel," after his own example, /27 and yet he is aware of what new wine does to old wine-skins. In many teachings of Jesus he seems to recognize that a post-resurrection mission to "the nations" was implicit. /28 Could it be that Matthew found it implicit even in the visit of the Magi? Here these men of the East, no doubt regarded by Matthew as Gentiles, serve as a kind of foreshadowing of the worship that will one day be given Christ by non-Jews of north, south, east and west.

Readers of Matthew have long noted in this gospel a strong "Gentile bias" running alongside the more obviously "Jewish" elements. /29 Some have even branded the writer as "anti-jewish" in view of his version of the

of the Wicked Tenants, where he adds to his Marcan the pointed conclusion, "Therefore, I tell you, the kingdom of God will be taken from you and given to a producing the fruits of it" (21.43). It is only Matthew that we are told, when Pilate washed his hands of responsibility for Jesus' death, "all the people (laos) answered, 'His blood be upon us and on our children!'" (23.32). /30 Clearly there is in Matthew an undercurrent of disappointment, not unlike that of Paul in Romans 9-11, of the recalcitrance of the Jewish nation, but it is clear that Matthew had given up on the old Israel altogether, when we keep in view what has already been said about his handling of such issues as law and liberty, and in particular his concern for the church's continuity with the old covenant.

More Matthew demonstrates his moderating, peace-making influence in his efforts to keep a balanced view of Christian-Jewish relations. For him the church can be neither an entirely new departure, radically severed from Judaism nor a narrowly constricted, pharisaical wing of Judaism. What has appeared in Jesus Christ, springs from the promises of Abraham, yet is meant as blessing for all nations. No less than John (4.22), Matthew could have affirmed that "salvation is of the Jews." And yet, many of the Matthaean parables show, it is what one does, not what one says or was, that proves him or her a child of the Kingdom. Teachings like that of the Judgment (25.31-46) surely point to a criterion far beyond allegiance or non-allegiance to the Torah, and even beyond professed allegiance or conscious devotion to Judaism!

So, in the whole eschatological outlook of the gospel is the effect of Matthew's moderation. For him the Parousia has not been indefinitely postponed; he has retained much more of the Marcan outlook than did Luke. Even so, Matthew will not yield to the temptation to speculate as to the day or the hour of his coming, nor to urge others to do so. Though the bridegroom be delayed, all the more imperative is constant vigilance and complete investment of resources on the part of those who await his coming. Nor is Matthew willing to equate the "church" with the visible church, for it is only at the end,

in the final judgment of God, that the ultimate differentiation of God's elect can be made. The church, it must be admitted, will attract a mixture of good, bad and indifferent (22.10), until such time as God himself makes division among them. /31 In the Parable of the Weeds (13.36-43), where that mixture is implied, Matthew may have seen an answer to certain Christians of his day who still resented the influx of Gentiles into the church, or who perhaps on other grounds desired to purge their membership. In any case, Matthew offers them the Lord's own warning, his call to patience, and an appeal for peace among the disparate and diverse parties of the day.

In so many ways Matthew served in his gospel to make peace, and this is a time when the easier way would have been to take sides and drift toward the extremes. Instead, he made the effort to find a middle course, which in any age is suspect by the extremists, but a course which then and now may serve best the interest of unity and wholeness in Christ's church. In this, our day, it is still true; of Matthew the peacemaker we may well say, "May his tribe increase!"

Notes

1. Studies in Matthew (New York, 1930), p131
2. Introduction to the Literature of the NT (New York, 1911) p255; quoted by A.H. McNeile, The Gospel according to St Matthew, (London, Toronto and New York, 1961), pxviii.
3. Cf. E. Dobschutz, "Matthäus als Rabbiner und Katechet", ZNW (1928), 338-348.
4. The convention of calling the evangelist "Matthew" will be maintained here without prejudice as to the question of his identity with the apostle (Mt 9.9).
5. E.F. Scott, The Literature of the NT (New York, 1936), 73-75, noticed Matthew's "impartiality" and "catholicity of spirit".
6. The evidence is succinctly stated in the "Introduction" to W.F. Albright and C.S. Mann, Matthew (vol.26

of The Anchor Bible; New York, 1971), pp xxxvii-
xlvi.

See the argument for Antioch of Syria in B.H. Streeter,
The Four Gospels (London 1930), pp 500-523; cf. J.
Weiss, Earliest Christianity (New York 1959), II
752-753.

G.D. Kilpatrick, The Origins of the Gospel According
to St Matthew (Oxford 1946), pp130-134; Bacon, op.cit.,
p36, also considered likely an eastern city such as
Edessa or Apamea.

Cf. G. Bornkamm, Tradition and Interpretation in Mt
(Philadelphia 1963), p22.

E.G., in the prominence given dikaioσunē and anomia.
Cf. Gerhard Barth, "Matthew's Understanding of the
Law" in Tradition and Interpretation in Mt (cited in
f.n9 above), pp58-59.

Matt 7.23 (Psalm 6.90; 13.41; cf. the peculiar Matthaean
touch, that the increase of anomia will be a sign of
the approaching end (24.12))

Matt 7.21, 26 and James 1.19-27 (cf also Matt.25.35ff).
M.H. Shepherd, "The Epistle of James and the Gospel of
Matthew," JBL 75 (1956), 40-51, demonstrated the
remarkable affinity between these two.

Kilpatrick, op.cit., 130-131, finds "no sign of any use
of the Pauline Epistles," and uses this fact as evidence
for a non-Antiochene origin.

G. Barth, op.cit., pp159ff holds that they were definitely
antinomian Christians who appealed to their charismata
(rather than to "faith" as in James) as "a sufficient
substitute for their lack of works."

Italics added for emphasis

That the insertion may be artificial is suggested by
the use of entelōn toutōn without a proper antecedent.
It is not necessary to suppose that Matthew had Paul or
his followers in mind (so Weiss, op.cit., 753); enough to
understand elachistos as another expression of
contempt for the lawless.

Weiss, op.cit., p755 aptly notes how "law and prophets

are for him a unity", so that virtually no distinction is made between Jesus' perfect obedience (or actualizing of the law) and his fulfilment of prophecy. Cf. the very helpful discussion of the verb plēroun in the article by G. Barth, op.cit., especially pp66ff

18. Cf. II Corinthians 3.12-18, which suggests a similar notion that Christ (or the Spirit) enables one at last to read "Moses" aright.
19. Matt.1.1; that Matthew's genealogy does not go back to Adam (as does Luke's) need not imply any less "universal" interest.
20. We suppose that these come from the first quarter of the second century, but allow that the latter may contain much older material; here belong, most likely, the Pastoral Epistles as well.
21. Cf. F.V. Filson, Three Crucial Decades: Studies in the Book of Acts (Richmond 1963) and A NT History (Philadelphia 1964) especially ch.12.
22. The epithet prōtos in 10.2 must mean "first" in more than sequence; see McNeile's comment in loc.
23. Note also 18.21 where Peter's name gets connected with a Q-saying (cf Lk 17.4). He is more frequently the spokesman of the disciples in Matthew (15.15; 17.24,26; 18.21) than in Mark.
24. To name only one of the more thorough discussions: Oscar Cullmann, Peter: Disciple, Apostle, Martyr (translation by F.V. Filson; Philadelphia 1953).
25. The word ekklesia, so frequently used in Paul's letters, appears only here and in Matt. 18.17 (twice) of all the synoptics.
26. Recent translations do not always render correctly the Greek future perfect forms, "will have been bound/loosed," in reference to the action of "heaven" which the actions of men on earth can only ratify.
27. Matt 10.5 and 15.24
28. E.G., in 15.21-28 (the Syrophenician woman), where Matthew seems to emphasize the Gentile's faith (rather

than wit, as in Mark); cf. also the figures of "light" and "salt" in 5.13-14 which have unmistakeable missionary implications.

K.W. Clark, "The Gentile Bias in Matthew", JBL 66 (1947), 165-172; S.E. Johnson's Introduction and Exegesis in The Interpreter's Bible 7, (Nashville 1951), pp231ff

Matt 27.25; laos instead of the expected ochlos brings out the religious, rather than general, character of the people involved.

Cf. C.W.F. Smith, "The Mixed State of the Church in Matthew's Gospel," JBL 82(1963), 149-168

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CODEX BEZAE AND RECENT ENQUIRY

by

Ian M. Ellis

1) The Manuscript:

Codex Bezae is a bi-lingual uncial manuscript of the Gospels and Acts. The two sides face each other on opposite pages: Greek on the left and Latin on the right. The material on which the text is written is a good quality vellum and is mostly well preserved, although there are some lacunae. The actual text is presented in $\sigma\tau\acute{\iota}\chi\omicron\iota$, or sense-lines, and the Gospels appear in the 'Western' order (Mt, Jn, Lk, Mk). The MS measures 10" by 8". The writing itself is described by Scrivener as in "bold, regular, and elegant uncial characters with the words undivided"/1.

Four hundred years ago this year, in 1582, Théodore de Bèze, having found the MS at the convent of St. Irenaeus at Lyons, presented it to the University of Cambridge: hence its title, Bezae Codex Cantabrigiensis. The symbol for the Greek side of the MS is D, while d represents the Latin side.

In spite of the vast amount of research of which Codex Bezae has been the subject, its exact date and place of origin have not yet been established beyond question. Progressively, scholarly opinion has been setting earlier dates of origin. Until this century, the traditional view was that Codex Bezae originated in the sixth century; Kenyon and Lowe then suggested the fifth, and more recently H.J. Frede of the Vetus Latina Institute in Beuron has suggested a fourth century dating /2.

The work of approximately twenty correctors can be distinguished. Their work suggests a location of origin in the Greek world, as all but one of them are concerned with the Greek side. For this

reason, the theory that Codex Bezae originated in Lyons, where Théodore de Bèze found it, appears untenable. In this connection, it may further be noted that the Bishop of Clermont, Prato, is said to have brought Codex Bezae to the Council of Trent. There he tried to give celibacy biblical foundation with the variant found only in D (Jn 21:22 εἰς αὐτὸν θέλω μενεῖν οὕτως).

Southern Italy has also been suggested as our manuscript's place of origin; some of the graecisms in D imply a location where Greek was more familiar than Latin. Yet, some of the errors in D would not have been made by a Greek. Southern Italy during the period 4th. - 6th. centuries (the period in which Codex Bezae originated) was a Latin period, falling between the ancient and medieval Greek periods.

Ropes, however, prefers Sicily as the place of origin (3). Here, while the official language was Latin, the people continued to speak Greek. Souter prefers Sardinia, as he was able to claim that it was here that Codex Claromontanus originated; its Latin text is that of Lucifer of Cagliari. Ropes recognizes the close relationship between Bezae and Claromontanus, but assigns the origin of both to Sicily. The actual writing of these two MSS is similar, although the Bezan scribes' is less skilful and regular"/4. Ropes' view that Sicily is the place of origin commends itself most. The circumstances in Sicily in 4th. - 6th. cents., outlined above, suggest that this is the home of Codex Bezae. Further, the fact that Bezae is in parts close to the African text tends to support a location close to Africa.

) The Textual Characteristics of D:

Codex Bezae is full of itacisms, in particular ελ . The Eusebian canons are found in the margin of the MS. Many of Codex Bezae's readings are singular, many are only supported by the Old Latin, sometimes with the Syriac.

Professor E.J. Epp was able to demonstrate clearly that

in the text of Acts in D there are clear theological tendencies discernible in the variants peculiar to Codex Bezae /5. He shows that in Codex Bezae in Acts the Jews and their leaders are portrayed as more hostile to Jesus and to the Apostles than elsewhere. At Ac 13:28f, for example, the text of D adds the Jews' specific request that Jesus should be crucified /6. Such distinctive tendencies are not, however, as easily found in the Synoptic Gospels. The textual interest here is primarily in the isolation of harmonizations to the text of the other Synoptic evangelists, assimilations within the context of individual passages (which occur less often than do harmonizations), and in the study of the inter-relationship of the Greek and Latin texts, which are parallel. A study of the inter-relationship of the Greek and Latin texts of Codex Bezae in Acts has been carried out by Sheldon Mackenzie /7. We must note that the question whether the Latin side of Codex Bezae is dependent on the Greek, or vice versa, has been debated for over a hundred years.

In 1864, Scrivener favoured the Greek as the basis of the Latin /8. Then, in 1891, Harris went to the other extreme /9. Harris was following the example of J.J. Wettstein in the eighteenth century. In 1910, Vogels maintained that the basis of D was a Latin Diatessaron /10. Vogels' theory was countered in the following year by de Bruyne /11. In 1964, B.M. Metzger maintained that, although the Latin text had been corrected in places by the Greek, the Codex still preserved an ancient form of the Old Latin text /12. Bonifatius Fischer, OSB, who established the Vetus Latina Institute at the arch-abbey of Beuron in Southern Germany, claims with forthrightness that the Latin of Codex Bezae bears virtually no relation to the Old Latin: "Der Tatbestand der fast durchgehenden Abhängigkeit vom danebenstehenden griechischen Text wird heute beinahe allgemein anerkannt ... Jedenfalls fällt der lateinische Text von d (5) aus dem Rahmen

er sonstigen lateinischen Bibel heraus, wenn auch
uf der anderen Seite Berührungen mit afrikanischen
nd europäischen Texten nicht geleugnet werden können,
ie in Mk und Apg häufiger zu werden scheinen"/13;
is the Beuron number for d. Fischer is diametrically
pposed to Metzger on this point; he states that
etzger writes "im Widerspruch zu den Tatsachen"/14.
ischer condemns R.C. Stone's investigation into the
atin of Codex Bezae, the methodology of which he
terms "sinnlos"/15. Fischer expresses himself in
forceful terms, and the student of Codex Bezae will
e glad to see more detailed material from him on
his subject.

The consensus of opinion is that the Greek of
odex Bezae is prior to the Latin, although the Old
atin tradition has affected the Greek in places.
he problem in isolating latinizations in the Greek
ext of D is that these Greek variants may be syriasm
r semitisms. Vital here is the comparison of the
atin side with other Old Latin texts. If a distinct-
ve reading in D, taken for a syriasm or a semitism,
s witnessed throughout the Latin tradition, the
rgument for latinization obviously gains weight.
owever, at all times it is important to bear in mind
he possibility of harmonization to a parallel
ynoptic passage, or of assimilation within the
ontext of the passage. One of the major failures
f Harris's work /16 was his disregard of the possibi-
lities of harmonization and assimilation in many
nstances.

F.H. Chase was a major champion of the Syriac
ause; he saw the Syriac behind the very striking
ariants of D in Acts /17 . By way of introduction
o his thesis, he lists ten examples (in Acts),
lthough it appears that he is too ready to let his
heory prejudice his examinations. Nevertheless,
arris showed that Ephrem used a text like D in his
ommentaries on the Pauline Epistles and Acts /18.
At the turn of the century, it was suggested that

Antioch was the place of origin of the Old Latin /19, a theory which was reinforced by the fact that close relations are discernible between the Old Syriac and Old Latin /20. These relations would be very understandable if Tatian brought "Western" readings to the East from Rome. Thus, the theory of the Antiochian origin of the Old Latin is highly speculative. Contemporary scholarship tends to view North Africa as the place of origin of the Old Latin /21. Nevertheless, the possibility of syriasms or semitisms lying behind distinctive variants in Codex Bezae must be constantly borne in mind.

3) Gospels-Acts Relationship in D:

It has already been noted that the Bezan text of the Synoptic Gospels does not display the same highly distinctive characteristics as does the Bezan text of Acts. A very possibly inference is that the scribe of Codex Bezae copied from two separate sources, one - that of Acts - being a much freer text than the other. On the other hand, it is possible that he took particular trouble with Acts, introducing his own expansions and alterations in order to convey his own particular theological bias. Of these two possibilities, the former seems the more likely, as one would not expect a scribe to isolate one part of his work for theological revision, and, even if he were to, one would expect his particular emphases to be concentrated in the first part of his work; as his copying would proceed, the intensity of his own distinctive work would lessen. If we adopt this possibility, it is clear that there must have been some tradition of a highly distinctive text specifically of Acts.

Professor E.J. Epp has made a study of the Coptic MS G67 and the rôle of Codex Bezae as a Western witness in Acts /22. Epp shows that it

is possible to speak of a distinctive 'Western' text of Acts, and even suggests that the Homogeneity of the Western text must be investigated, as well as the question as to whether it is the result of a process of revision. He concludes: "... it must be emphasized that a not inconsiderable number of unique readings in D, h or other pure Western witnesses are now attested by cop667, and this is an indication at least that the question of homogeneity deserves further study now."/23.

b) Theories of the 'Western' text:

In the early nineteenth century, J.L. Hug noted a series of characteristics in D: harmonizations, apocryphal-like additions, liturgical alterations, and the elimination of tautologisms /24. Hug rejected outright the theory of Latin influence and considered D to be a member of the Egyptian $\kappa\omicron\lambda\upsilon\nu\eta$ $\epsilon\chi\delta\omicron\sigma\iota\varsigma$ on account of its agreement with Clement, Origen and sy(h). In many respects, Hug's work was quite valuable, although there are occasions in D where Latin influence seems undeniable. Latin influence is, however, of very little significance.

Constantin von Tischendorf did not regard the text of D as wholly independent of the Latin; nevertheless, he classed D with the best MSS, mainly on account of its age. Tischendorf may be criticized for depending too much on the age of MSS without giving sufficient consideration to the textual relationships. He has been accused of resting too heavily on h in the eighth edition of his Greek New Testament.

In 1896, S.P. Tregelles made an important and significant observation: viz., that when D is joined by another ancient witness its authority is much enhanced, but when standing alone it is of limited value. Tregelles published one edition of the Greek New Testament /25. Valuing early witnesses highly, his principles of textual criticism were similar to those of Karl Lachmann (Lachmann's 1831 edition was based on the early uncials, the Fathers and the Old Latin, without reference to miniscule witnesses).

The year 1881 is a landmark in the history of the textual criticism of the Greek New Testament: it saw the publication of Westcott and Hort's critical edition of the Greek New Testament. Mention must be made here of their theory of the 'Western' text. They considered it to be both ancient and widespread, and regarded Q, D(p), the Old Latin and Sy(c) as its major witnesses. Regarding its antiquity, they considered that it might be dated even prior to the mid-second century, it having been used by many of the ancient Fathers /26. They noted the Western text's love of harmonizations and assimilations and its general looseness. For Westcott and Hort, their Neutral (H-8) text was the best, with the exception of what they termed "Western non-interpolations". These consist of several passages in the last three chapters of Luke, and one at Mt 27:49, where Westcott and Hort regard the Western text as preserving the original, shorter text.

Until recently, scholars accepted this theory of "Western non-interpolations". However, critical studies in recent years by J. Jeremias /27 and K. Aland /28 have been followed by the important article by K. Snodgrass, "Western non-interpolations"/29. Snodgrass concluded: "With Aland and Jeremias, the 'Western non-interpolations' in Luke and John have little, if any, claim to authenticity. Of the passages considered in Matthew and Mark, it is necessary to omit Matt 6:15, 25; 23:26 and 27:49 from our discussion, for they are not really 'Western non-interpolations'. Of the remaining passages in Matthew and Mark, the internal evidence was not conclusive for Matt 13:33 and Mark 2:22. In the remaining four cases, the Western readings find little or no support from the internal evidence."/30.

Snodgrass notes that, as a result of the papyri, it is doubtful that any of the readings supported only by Q and its non-Greek allies is the genuine text. He is convinced on both internal and external

grounds that the case against the 'western' readings is decisive.

F.H. Chase championed the Syriac as the influence behind the distinctive 'Western' text. In The Old Syriac Element in Codex Bezae /31, he maintained that Bezae's distinctive variations show Syriac influence. This theory was strongly contended, mainly because there was no known Syriac text like D. The main weakness of Chase's work is that he was too thoroughgoing in applying this theory of Syriac influence; it is indeed possible to maintain that there is some Syriac influence in Codex Bezae, but extreme caution is required in isolating Syriasm. A reading taken for a Syriasm may be an Aramæism, or indeed an assimilation or a harmonization.

The work of Hermann von Soden has been described as "a magnificent failure". His judgement regarding the 'Western' text, and D in particular, was to reject the Syriac hypothesis, holding that most readings in D which appear to be syriasm are really only readings which are coincidentally common to D, Sy(s,c). As with Westcott and Hort, von Soden had his own theories of methodology, but here we note that Codex Bezae fell into his I-text which was a mixed Western/Caesarean text. For von Soden, the I-text probably derived from Eusebius and Pamphilus of Caesarea; it could not be constructed exactly, but inferred from a number of MSS of mixed character: D, Q, 65. Although von Soden thought much of his discovery of the I-text, his theory is now regarded as unsound: it contains too many representatives of too many families (Western, Caesarean, Old Latin, Old Syriac and witnesses mixed with the Koine text).

After von Soden, text-critics tended in the main to follow Westcott and Hort in England, while in Germany the inventive approach continued. H.J. Vogels suggested that a harmony underlay D (he had isolated some 1,500 harmonizations in the MS)/32. This harmony he considered to be in Greek, being subsequently translated into Syriac by Tatian; this provided a Syriac Diatessaron behind Sy (s,c,p). It is now possible to explain features

common to D and Sy as finding their community through the Diatessaron. Over against Vogels, however, Sanders was sceptical of relying on a theory of harmonization and of stressing the influence of Tatian's Diatessaron too much. Vogels' main failure was to assume that harmonizations all tended to find their origin in Tatian.

In the first half of this century, Plooy held that a Latin text lay behind the text of D. For him, the Liège Diatessaron witnessed for a Latin Diatessaron (which he was able to show lay behind the Dutch). Plooy was probably quite correct in positing a Latin text behind the Liège Diatessaron, yet he was wholly unjustified in supposing that this Latin text lay behind others /33.

A.F.J. Klijn concludes /34 that the decade 1949-59 was characterized by intensive study of the Old Syriac and the riddles of the Caesarean text. The decade 1959-69 was then dominated by the discoveries of (1) the Bodmer papyri, (2) the Syrian Commentary of Ephrem on the Diatessaron, (3) the Gospel of Thomas, discovered among the gnostic writings of Nag Hammadi, and (4) G67.

The importance of the Coptic MS G67 (a MS of Acts) cannot be over-emphasized. It dates from 4th. - 5th. cents., and has the Münster siglum OX14. T.C. Petersen provided an English translation of G67 /35, which showed a very close relationship with readings of D, and thus provided evidence for a 'Western' text in Coptic. About 1967, however, Haenchen and Weigandt were somewhat critical of Petersen's conclusion that G67 was the "earliest completely preserved and entirely unadulterated witness of the Western text". For Haenchen and Weigandt it was a mixed text, and they doubted that a pure 'Western' text ever existed /36. E.J. Epp compared G67 with D, making the important observation that some readings, originally thought to be singular to D, are now witnessed in another MS /37. We may conclude that Petersen's evaluation of G67

was not entirely balanced: it is a mixed text, providing more evidence for already noted 'Western' readings, and itself containing some new readings. Nevertheless, it is a highly important MS in any consideration of the 'Western' text.

The Gospel of Thomas indicates that 'Western' readings are known prior to Tatian, and possibly go back to some Christian centre (similar readings can be found in the East and West, Rome, Edessa and Egypt). This centre may well have been Antioch. Perhaps this will help us with the question whether there ever existed a 'Western' text as such. We can think of Antioch, a Christian centre, being the place at which a loose but not entirely uncontrolled text grew up, and from which these readings travelled in many directions.

5) Text-Critical Methodology:

There are many ways in which scribal errors arise in manuscripts. These are familiar to every student of the Greek New Testament: homoioteleuton, homoiarchton, haplography, dittography, itacism, even the confusion of letters in uncial script (cf. C and E; Θ and Ο). In the case of a dictated text, obviously errors may arise as a result of a scribe mis-hearing a word. Yet the student has first of all to determine whether a distinctive reading is an error at all: it may be an intentional alteration of the text (if not the original text itself). Such intended changes in the narrative can be the result of a scribe wishing to express his own particular dogmatic outlook or the tradition of his particular locality, or it may simply be a desire to improve the grammar or style of the passage. In the former case, dogmatic reasons have often been the cause of changes in Q's text (particularly in Acts, and to a lesser extent in the narrative leading up to Jesus' crucifixion; cf. Mt). Grammatical and stylistic improvements are particularly characteristic of the later MSS, especially of the 'Byzantine' family. Nevertheless, scribes were at all times prone to improve the text rather than copy what they

considered either grammatically faulty or stylistically clumsy.

In evaluating a variant, the critic should - as far as he can - construct its history, bearing in mind that both "external" and "internal" considerations are important. External evidence relates to (i) the date of the MS, and of its text, and (ii) the geographical distribution of the text in the MS concerned. Internal evidence includes Westcott and Hort's well-known Intrinsic and Transcriptional probabilities, relating respectively to the author and the scribe.

It is just over one hundred years since the first publication of Westcott and Hort's Greek New Testament /38. Thus, it is appropriate to consider the present state of text-critical methodology of the New Testament in the context of the passing of a century.

Since 1881, there have been important developments in text-critical work: the discovery of new manuscripts (in particular the Chester Beatty and Bodmer papyri /39), further research into methodology by many textual critics, the publication of new Greek texts of the New Testament /40, and greater understanding of the lectionaries, the early Fathers and the Versions. The avowed aim of all textual criticism is the restoration of the original text of the New Testament, and all of these developments will assist scholars greatly in that continuing task.

The student of the text of the New Testament encounters many dicta - some wise, and some not so wise. Westcott and Hort contributed to this store of sayings: "Knowledge of documents should precede final judgement upon readings", "All trustworthy restoration of corrupted texts is founded on the study of their history", to which may be added the statement that "community of readings implies community of origin" /41. This short selection of quotations should not give the impression that

Westcott and Hort placed a sole emphasis on "external" evidence. The "Internal Evidence of Readings", divided into Intrinsic and Transcriptional Probabilities, was part of the total method which went on to include the "Internal Evidence of Documents" and of "Groups" successively. They stressed the importance of the genealogy of manuscript groups, and they used this genealogical method to bring an end to the domination of the Textus Receptus - one of their most significant contributions to the history of the Greek New Testament. The genealogical method has, nevertheless, received adverse criticism from some during this century. For F. M. Metzger a compromise method involving some degree of genealogical investigation appears appropriate /42.

Using their method, Westcott and Hort distinguished their now famous four types of text : the Syrian (alpha), Western (delta), Alexandrian (gamma) and Neutral (beta) texts. The alpha text was for them the latest and was conflated, mixed and smooth. They showed that the Textus Receptus was a descendant of this unreliable, expanded text. They noted the assimilative and harmonistic tendencies of the delta text, which they nevertheless claimed was early. The gamma text, with its emphasis upon proper syntax, was the product of a Greek literary centre. The beta text was the most pure, and they attached such importance to this last text-type that they could assert that none of its readings should ever be rejected absolutely; some were, however, to be placed on an "alternative footing", and in particular when they received no support from the Versions or the Fathers /43. Their faith in the Neutral text, associated principally with the codices Vaticanus and Sinaiticus, did not prevent them departing from it to follow the delta text in those passages which they termed "Western non-interpolations". These were expansions within the beta text (or so they judged them) which the delta text did not share. Westcott and Hort chose to regard the shorter delta text as the original.

If this aspect of Westcott and Hort's work has been

dealt a fatal body-blow (cf. 4: Theories of the 'Western' Text - above), we should not forget that the theory of "Western non-interpolations" was developed under the conviction that the delta text, although expanded, was of very early date. Further, Westcott and Hort worked without the knowledge of the papyri, which we today are fortunate enough to possess/44.

In 1968, E.C. Colwell, giving due consideration to the then contemporary state of New Testament textual criticism, observed therein a state of relative imbalance. It is a tribute to the lasting value of Westcott and Hort's endeavours that he pleaded for a reconsideration of their work as being capable of providing the necessary counter-balance. The title of his article summed up his feelings: "Hort Redivivus-- A Plea for a Program" /45. In his criticisms of the state of textual criticism, and in particular of text-critical methodology at that time, Colwell isolated two specific tendencies which he regretted: the ignoring of the history of the manuscript tradition, and an over-emphasis upon internal evidence which he felt characterized the work on the RSV and NEB. Balance is always of the greatest importance in text-critical method. Colwell, in his Hort Redivivus plea, searches for this balance. Perhaps, however, the tendency to over-emphasize internal considerations was born with the growing awareness that the early course of New Testament textual transmission was very fluid, defying strict groupings and stemmas.

The whole debate on the relative importance of internal and external evidence has been much to the fore in recent years. G.D. Kilpatrick is associated with "rigorous" eclecticism in which internal evidence is given a paramount significance. In a recent text-critical study of three verses in the New Testament (Mt 4:8, Lk 5:1 and

3:14) /46, Kilpatrick has stressed the importance of stylistic considerations. For him, these may indicate the original nature of a reading which appears in very few witnesses. Nevertheless, he makes the significant comment that, "Very few witnesses are never no guarantee of originality ... Nor do any witnesses have a monopoly in the original form of the text. We may believe that G is sometimes right against the majority; we must admit that it is sometimes wrong." /47. Elsewhere, Kilpatrick states, however, that readings must be accepted or rejected on their intrinsic merits /48. G.D. Fee notes that this rigorous eclecticism "leaves textual judgements to the whims of the individual practitioner" /49, and therefore proposed "reasoned" eclecticism in which internal and external evidence would be complementary to each other. He stresses, however, that he is not advocating a complete return to Hort for, while Westcott and Hort started with one text type as superior, rational eclecticism starts with readings, and when internal evidence is inconclusive then appeals to external evidence based on the relative value of witnesses. This measured shift from Westcott and Hort is in the right direction. We know too much today to place our faith in one superior text type. The best eclecticism is the one which is truly eclectic. Danby, who rejected the genealogical method in New Testament textual criticism, defined reasoned eclecticism as the one in which "verbal criticism, external and internal criticism all have their part to play, and they must give each other mutual support" /50. Westcott and Hort started with the Neutral text and departed from it in cases where, for them, it was obviously correct to do so - as in the case of the Western non-interpolations"; today, however, we start with readings. G.D. Fee was thus correct in that the basic difference between text-critical methodology today and in Westcott and Hort's day concerns the point of departure". Nevertheless, external evidence is still important today and Hort's estimation of B

has found confirmation in P75, although we should on no account be tempted to a Hortian-like adherence to this text. Fee states that "manuscripts can be judged as to their relative quality and such judgements should affect textual decisions." /51. In this connection he quotes Günther Zuntz's work on P46 /52, characterizing the papyrus as possessing a high degree of purity, and his own work on P66 /53 showing the scribe to be wild and to possess a tendency to edit. Westcott and Hort's principle that "Knowledge of documents should precede final judgement on readings" thus cannot be said to be entirely redundant.

A century after Westcott and Hort's Greek New Testament was first published, textual criticism can still look to them - as, for example, Colwell did - to find assistance to proper balance in methodological procedure. Nevertheless, we depart from Hortian methods in no longer being able to ascribe as much integrity as he did to a particular manuscript group. This brief comparison of the methods of Westcott and Hort and of today should leave us both with respect for their contributions and with an awareness of the limitations of their principles. Hort himself draws attention to the importance of accumulative knowledge and experience: "All instructive processes of criticism which deserve confidence are rooted in experience, and that an experience which has undergone perpetual correction and recorection." /54.

NOTES:

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3. J H Ropes, Beginnings of Christianity, Part I, Vol III, pp. lxvii ff.
4. Ropes, ibid., p. lviii, n.2

5. E C Epp, Theological Tendency of Codex Bezae in Acts, Cambridge, 1966.
6. Cf also my Codex Bezae at Acts 15, Irish Biblical Studies, Issue 2, July 1980.
7. A thesis deposited at St. Andrews University.
8. F H Scrivener, op. cit., Cambridge, 1864.
9. J R Harris, Codex Bezae - A Study in the So-Called Western Text of the N T, C U P Texts and Studies, 1891.
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11. D de Bruyne, Rev Ben, 28 (1911), as in Die alten Übersetzungen, cf /10 above.
12. B.M Metzger, Text, Oxford, 1968, p. 74.
13. B Fischer, Der Codex Bezae und Verwandte Probleme, ibid., pp. 42 ff.
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15. R C Stone, The Language of the Latin Text of Codex Bezae, Urbaba, 1946; Fischer, op. cit., p. 41, n. 131.
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20. B.M. Metzger, ibid., p. 288.
21. B.M. Metzger, ibid., pp. 288 ff.
22. JBL , LXXXV, 1966, pp. 197 ff.
23. ibid., p. 212.
24. J L Hug, Einleitung in die Schriften des NT, Stuttgart and Tübingen, 1808.
25. London, 1857-1872.
26. cf Metzger, Text, p. 132.
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30. Art. cit., p. 378.
31. London, 1893.
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33. Cf D Plooy, A Primitive Text of the Diatessaron, the Liège MS of a Medieval Dutch Translation, A Preliminary Study, Leyden, 1923.
34. Researches, Leiden, 1969.
35. T C Petersen, An Early Coptic MS of Acts: An Unrevised Version of the Ancient So-called Western Text, C B Q 26, 1964, pp. 225-41.
36. Cf E Haenchen and P Weigandt, The Original Text of Acts?, N T S, 14, 1967/68.
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38. The NT in the Original Greek, Macmillan, 1881.
39. The Chester Beatty Papyri, P45, P46 and P47 are located at the Chester Beatty Library, Dublin (published under the editorship of F G Kenyon, The Chester Beatty Biblical Papyri, London 1933-7). The Bodmer Papyri, P66, P72, P74 and P75 are at Geneva (a fragment of P66 is at the Chester Beatty Library in Dublin). P66 was edited by V Martin, P72 by M Testuz, P74 by R Kasser and P75 by V Martin and R Kasser.
40. K Aland ed. Synopsis Quattuor Evangeliorum, Württembergische Bibelanstalt, Stuttgart 1976; UBS, British and Foreign Bible Society (and other Societies), 1966 and 1968.
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44. Cf. above, ad loc.
45. Chapter Eleven in E C Colwell, Studies in Methodology in Textual Criticism of the NT, Leiden, Brill 1969; originally in Transitions in Biblical Scholarship, ed. J Coert Rylaarsdam (Essays in Divinity, Vol VI (Chicago 1968), pp. 131-156).
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47. ibid., p. 292.
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The Daily Study Bible:

Genesis, Volume I (Chapters 1-11), J.C.L. Gibson

Leviticus, G.A.F. Knight

Daniel, D.S. Russell

St Andrew Press, Edinburgh, £2.95 each volume

These three books are the firstfruits of the attempt to do for the OT what the late Professor Wm Barclay did for the NT - "to make it come alive for the Christian believer in the twentieth century." Our authors, however, have a much more formidable task on their hands than that which faced Professor Barclay. They are trying to bridge not just a cultural gap but a theological one as well, for, since the writing of the books they are dealing with, the Christ came into the world.

The series is edited by Dr J.C.L. Gibson, and each book has a brief introduction followed by roughly two hundred pages of text and comment. The material is divided up into approximately seventy sections per book, each of which thus provides a daily study diet lasting for over two months. Sometimes only one day is required to elucidate the selected scripture portion, sometimes several days.

For the benefit of the reader the text of the ARSV is printed at the beginning of the appropriate section. While this keeps everything under one cover it is a pity that the verse numbers are omitted forcing the reader to consult his own bible when the commentator singles out for discussion a particular verse in the passage.

Genesis, Vol I. Chapters 1-11

Dr Gibson accepts the basic results of biblical research which sees the documents J, E and P behind these chapters. For him the stories in Genesis 1-11 have had their meaning obscured by well meant attempts to establish their historicity; they are popular tales, imaginative stories or parables used by the writers as vehicles of God's truth. They may speak about the past but their real concern is to speak to the present. He sets each story firmly in the Ancient Near Eastern context, e.g., in dealing with the Flood he tells us of other Flood stories

and gives us long abstracts from these as illustrations. This is not an exercise in comparative religion or a search for parallels for its own sake. It is an attempt to show similarities but much more to demonstrate the difference in the biblical story when set alongside similar stories and to underline the uniqueness of the God of Israel behind the story.

Gibson does not skirt around problems which the biblical text may present. Each one he meets head on and is prepared to joust and argue his case with all comers - and he seems to enjoy it too! For example, a close reading of Gen 1.1-2 and a glance at the footnote in the ARSV indicate that there are problems of translation and interpretation in these verses. He looks at every possible problem which could arise here and in so doing provides us with some first-class theological discussion on the sovereignty and transcendence of God. From a practical point of view this desire to deal with all possible problems has its dangers - as it happened, I was able to use this volume as originally intended, i.e., on a daily study basis, and I was beginning to wonder if I would ever reach verse 3! It took me nearly a fortnight to get to that verse. But the journey was well worthwhile. How should we translate these verses? What are we to understand by chaos? These and other intriguing questions were relentlessly pursued. At times I felt we were being presented by a stark dualism but somehow the author always seemed to stop short just in time. What he does demonstrate is that this "chaos", this "evil emphasis" runs right through the eleven chapters. We are constantly aware of man's overweening pride, but there is also a sinister something else - "a larger force of evil bolstering up the sin of 'man'."

One cannot begin to list all the virtues of any of these three books, but mention must be made of Gibson's provocative treatment of "the image of God" and - in dealing with Noah - of his simple and profound definition of faith: "It is about hearing God's voice through the din of unbelief and staking one's life on what one hears."

We all know the stories of the early chapters of Genesis. This book makes us aware of just how superficial our understanding of these stories has been. It helps us to

see ourselves with all our potential and all our failure, but above all it gives us a glimpse of the transcendent gracious God ready, by the end of ch. 11, to launch his offensive. "How great Thou art - and how gracious!"

Leviticus

At one time Leviticus might have been the first study book for children in the synagogue but today Christian adults rarely read it. After all, it's so full of outdated laws, many outdated because, with the disappearance of the Temple in 70 AD, there was no longer a place where the sacrifices demanded in Leviticus could be offered. But even before 70 AD, many saw in Jesus Christ the fulfilment of the law, so why should a man in Christ worry unduly about a book full of laws which his Saviour by his sacrifice had rendered obsolete? It is for reasons such as these that Professor Knight has a most difficult task on his hands in trying to show that such a book has anything to say to the twentieth century Christian. He comes at the problem from several angles:

1. He looks behind the laws to their intention which gives us some idea of the mind and purpose of God. "The book of Leviticus....reveals various aspects of God's atoning purpose when he used sacrifice, and the priesthood necessary to administer it, in order to accomplish his loving will for all men within the bonds of the covenant that he made with Israel." When dealing with the laws concerning clean and unclean animals in ch. 11, he notes that the Israelite within the holy people had to keep the rules of the covenant - and those rules included laws about clean and unclean animals. God's people today must still be holy, and while rules may change, the demand for holiness does not. Or, when dealing with the law in ch. 25 that the land too should keep the sabbath, he reminds us that such a law has something to say to us once we have disentangled it "from the social setting of a people living three thousand years ago." Once we have done this we began to see that it is the spirit of God's command that is to be observed.

2. He sees a continual process of laws being created and recreated. Starting from the footnote in Gen 1.2 in the ARSV, "When God began to create", he states that

God is always creating and recreating out of what he has already created. So when God gives a law he recreates this in a new and profound way to meet new situations. I found this quite confusing. I was not sure if it was a variation of his previous approach or whether in fact he was thinking of the creating of a new nature in Christ.

3. He reminds us how important Leviticus was for NT writers, how they used its language to enable them to describe the "virtually indescribable depths of meaning we are presented with in the death of Christ", and how Hebrews, for example, uses the regulations about the High Priest to explain the high priestly function of the risen Christ.

Thus, while Genesis 1-11 shows us how we got out of the Garden of Eden, Leviticus shows us how God in his grace gave the law to help us regulate our lives outside the Garden, but again and again Knight sees this as pointing to the basic fact of the Christian revelation that "what man outside the Garden needs is not a Law but a Saviour."

Three further brief comments are necessary:

1. At times Knight could have said a little more on specific passages, e.g., two long chapters (13 and 14) on leprosy, each occupying three pages of text, were dealt with in the same number of pages in the commentary. Perhaps the omission of the text would have left more room for comment.
2. Some of Knight's attempts to update Leviticus I found most helpful. For example, the Nadab and Abihu incident in ch.10 or, in dealing with the man who sins unwittingly in ch.5 he brings in Luke 23.34 which he translates as "Father, forgive them for they are committing a sin which should be regarded as merely one of inadvertence."
3. Knight divides Leviticus into two sections: 1-16 makes explicit the command, "Thou shalt love the Lord thy God." 17-27 makes explicit the command, "Thou shalt love thy neighbour as thyself." At the end of ch.16 he sums up the theological meaning of the first section under the heading "Ten Theological Insights to Date", which I found among the most illuminating comments in the book and which showed just how much we lose when we neglect Leviticus.

Daniel

Dr Russell defines his task as follows: "to try to see what the writer is saying to his contemporaries and then listen to what God may be saying through him to succeeding generations, not least our own." The contemporaries he refers to are the Jews who are suffering in Palestine under the persecutions of Antiochus IV, Epiphanes. The book then is a second century production around the year 165 BC, though recognizing the presence of older material."

If the author of Daniel was writing "to encourage and strengthen the faithful Jews in his day, as they too faced trials and tribulations," the way has already been prepared for the modern interpreter to bring similar encouragement to Christians in the twentieth century, living under either the persecutions of a hostile regime or the pressures of a secular society. Dr Russell uses this approach to great effect in his commentary. But he does much more than this. Take, for example, his treatment of 2.1-13. He begins by giving a brief summary of the contents, how Nebuchadnezzar, worried about a dream, commands that wise men (including Daniel and his three friends) tell him the dream as well as the interpretation and orders their execution when they are unable to deliver the goods. He then goes on to show the significance of the story for the original readers. "The contemporaries of the author of Daniel would no doubt have a strong fellow-feeling for our four heroes in such circumstances as these. They themselves knew what it was to live under threat to their lives and property. They would read on eagerly to see how Daniel and his friends would react and how God would deal with them in their difficult predicament." Noting the similarities to the Joseph story, he draws two main lessons - that God is in control of the whole of life and history, and that the pagan philosophers are unable to make known the secret things of the Most High. For second century Jews, living in an atmosphere where Hellenism had seeped into every sphere of life and thought, the message was that in spite of the attractions of the alien culture of Hellenism, it had no answer to the deepest mysteries of life. Only God could provide the wisdom which would give such an answer.

The treatment of this passage continues for a second day where we begin with a most useful discussion on the place "Wisdom" occupies in the OT, Wisdom being defined as "that penetrating spiritual insight, God-given and God-inspired, that sees meaning in mysteries and light in darkness because it knows that God is there and that God is in control." This emphasis on Wisdom increased in the period between the Testaments, until the NT saw in Jesus Christ "the fulfilment, the embodiment of that divine wisdom made known to God from the beginning." Thus, he is not merely showing the relevance of the passage to second century Jews and then, directly or by implication to twentieth century Christians. He is doing much more - he is depicting also the religious background involved and drawing out the rich theological content of the theme of Wisdom. Russell follows a similar pattern in 7.13-14, where he likewise provides a most competent treatment of "son of man", linking this up with the idea of Messiah and Suffering Servant, showing how they are related to each other, and concluding, "In a quite remarkable way, then, Jesus brings together in his own person the three concepts of the Messiah, Son of Man and Suffering Servant, interpreting each in terms of the others as an expression of his messianic awareness. The Messiah/Son of Man is also the Suffering Servant of the Lord who will be exalted through suffering to glory and to whom will be given a kingdom which will have no end." In various parts of the book, similar extended discussions throw light on, e.g., angelology, apocalyptic, resurrection of the dead, prayer, antichrist - discussions that are always marked by clear, judicious comments with an ability to pursue the theme through both testaments and in that very important part in between!

To add three final comments:

1. "God is in control of the past, the present and the future - so take heart!" This is the theme of Daniel which Russell brings to such clear conclusions.
2. Most people who have been to Sunday School know the stories in the first six chapters of Daniel; some, in the Bible class discussions on the nature and work of our Lord may have even cast a sidelong glance at the "son of man" reference in Daniel 7, but very few have strayed beyond

this chapter to investigate the stories in chs 8-12 about visions and angels and rams and he-goats and cryptic phrases. Russell has brought these last chapters to life!

3. Though the author warns us in his introduction that "Daniel is not the easiest book to read or understand or indeed to expound," it can be, as he says later in the same paragraph, "an eminently preachable book." Any minister who read's Russell's comments will, I believe, agree that he himself has shown the truth of this statement in this volume.

To read through these books as intended, i.e., on a daily basis, will demand discipline and stamina. But the reader will reap a rich reward in theological education and in the life of the Spirit. If the remaining books of this series are of the same standard as the first three, we may find creeping into our Church a new awareness of the value of the OT and a deeper appreciation of its place in the Canon of Scripture.

Union Theological College

J.S. McIvor

Morris Maddocks, The Christian Healing Ministry,

SPCK, London 1981 pp xii + 243 pb £4.95

This creative and well-documented study is intended to stimulate the Church as a whole to regard the association of the kingdom with healing and wholeness, and so with the Christian Healing Ministry, as of primary rather than peripheral importance. The author is Bishop of Selby and Co-Chairman of the Churches' Council for Health and Healing, as well as the President of the Divine Healing Mission within his own Anglican communion. His apologia for adding to the spate of recent literature in this field is his conviction (p211) "that an obedience shown in a renewed awareness of the healing dimension will give the Church an experience of that reservoir of power that will not only transfigure its own life, as the Body of Christ was once before transfigured on the holy mount, but will also bring that deep and inner healing to mankind and his environment, for which the whole creation groans and travails." Perhaps we would be well-advised to read the final chapter from which this quotation is taken, first, for it is here that we will catch the enthusiasm and vision which informs the whole book.

Part I, almost half of the book, deals with the insights of scripture concerning "Health and the Kingdom", with an emphasis on healing as "an explosive force of God". Here the bishop first considers those things which belong to our health and important biblical concepts associated with them. He pleads for a "holistic approach". "Health has to do with the totality of creation, with the Creator Himself." Though health defies definition, it "can and must be reflected on... and is a foretaste of the wholeness to come". He quotes Hans Küng, "God's kingdom is creation healed", and suggests that human beings in our time need to become more contemplative and are indeed doing so. He mentions the initiatives and interest of young people in this direction. We may ask whether our churches are making adequate provision to meet this need.

In some religious traditions there would be deep suspicion of structured "retreat" as unhealthily introspective, and so it would be if individual and corporate healing/wholeness/salvation were to be seen and valued as primary objective.

While Maddocks refers to Carl Jung as "perhaps the greatest mind in this century", and the thought of the book as a whole would suggest the great importance he attaches to "the individuation process", yet in his treatment of "the Suffering Servant" and in the final chapter where the Transfiguration is used as a model for wholeness, all is directed toward "healing for mankind and glory for God". "Ultimate health" even if we cannot define it, is concerned, he suggests, with positive reflections of the life of the world to come, which he illustrates both from the Westminster Confession's "Man's chief end is to glorify God and to enjoy him for ever" and from Luther, "All creatures shall have their fun, love and joy, and shall laugh with thee and thou with them, even according to the body." Maddocks briefly but vigorously stresses the imbalance of discussion of man in community if we forget that other dimension. "The grave is no interruption to the life of the redeemed community" (p16).

All this is by way of preface to a consideration of the theme of "Health and the Kingdom of God" with particular reference first to the teaching, then the healing ministry of Jesus, and the acting out of this in the life of the apostolic community. There is detailed treatment of the material in the synoptic gospels and in John, though we should note that this is on a carefully selective basis, and a descriptive analysis of "the explosive force" let loose in the world of the early church. Much that is stated is familiar and can be found in the standard NT literature, but here the material is redefined in what for the bishop is the catalyst, that is, the context of healing and the kingdom. "Obedience leading to expectancy" was the hallmark of the early church, and the implications of this for a negligent, but renewed church today are explored. Bishop Maddocks would no doubt defend ~~the~~ stress on the relation of the kingdom equally to the healing as to the preaching ministry by reference to the double entendre of Greek (and Tyndale's English) sōteria = health/salve/salvation which we alas have lost in modern English. But it may be felt by some that the kingdom and healing are not quite the equation suggested by his main emphases. Surely healing is neither the

first nor the final word in the proclamation of the sovereign rule of God? "As in heaven..." does not require to be earthed (cf. "...who dwelleth in light unapproachable").

A fairly summary treatment of texts in the NT apart from the Gospels and Acts is given, and a "dimension of sickness other than the physical" - "principalities and powers" - is dismissed in half a page (p93), although the writer does earlier state that Jesus saw himself as "engaging in spiritual warfare on a cosmic level" (p59). It would be easy at this point but ungenerous towards a book with so much of a positive nature to say to us both individually and corporately, to criticize the gaps - Bishop Maddocks himself draws attention to them, and in any case his book appears to have been completed before January 1980. Since then, apart from the rapid developments in medical technology and genetic engineering for example, there has been on TV and radio wide discussion and comment, balanced and less balanced, on the issues relating to medical ethics with which the Christian ministry cannot remain unconcerned. Maddocks does indeed touch on some of these issues but one would have liked a man so clearly and wholesomely involved in the Christian ministry of healing to share more fully than he does his insights on healing not only from suffering but through suffering (would Paul have been the man he was without the "fellowship of his sufferings"?)

Not all suffering is to be denied and occasionally one might be forgiven for feeling that here in this book the kingdom and the Christian healing ministry are presented as a kind of triumphal deferment of that date on the death certificate which is the lot of mortal man. What then do we say about cot deaths? About congenital malformation? At the other end of the scale what about the ageing process and its possible concomitants? If we take the NT seriously and Maddocks does (and makes a judicious appraisal of modern biblical scholarship, allowing a measure of reductionism but no erosion of the great truths of our resurrection faith), then what have the medical profession and the church together to say about healing in circumstances like these? These limitations are self-imposed perhaps and not within the scope of the book. Indeed it is a major achievement to have incorporated so much (including in an appendix the Order

for the Ministry to the Sick from the BCP of the Episcopal Church, U.S.A.).

There is a useful historical survey, with attention to liturgical and charismatic renewal, of the ministry of healing in this century in the Anglican communion and beyond, not excluding signs of growth on this side of the Irish Sea, and in considering "Healing in the Church" today. In part II the bishop reflects his own experience: he considers the Eucharist, laying on of hands, exorcism and absolution (this last perhaps an especially thought-provoking section for Christians in an Irish dimension). There is a too brief section "On Dying well" (including a wonderful quotation from Ignatius of Antioch). But in practical terms some of the most perceptive insights are on "Healing in the Local Church" with fresh incisive challenges both for "the shepherd" and for "the healing community", i.e., the local congregation, commissioned as was the early church in Moltmann's terms to be "the community in the process of the Holy Spirit."

In "Health and Society", Part III of the book, the writer stresses the absolute necessity for rapprochement between the medical profession and the Christian church (p163) and reviews the various agencies of concern such as hospital chaplaincies and pastoral counselling, the need for co-operation in medical and pastoral training, and he brings home to us global concerns which all the caring professions need to make their own and to work together to implement, in the understanding of health as something more than the treatment of disease. The real question however is not what needs to be done, but the motivation and machinery for its implementation. Maddocks is rightly concerned that the church's function should not seem to be other than it is - the cure of souls. At this point the many suggestions for future progress in co-operation between the medical profession and the church are in general very much related to the existing structures. It seems, looking at the book as a whole (although its content is much more spacious and liberal in thrust than the unfortunate emphasis of the cover picture) that the secular must come to the sacred, those

outside to those within. Is this the way forward? Or the only way forward? Some hint of flexibility is provided by shifts in emphasis in contemporary life and ways in which these have been interpreted. The writer quotes the illuminating analysis of James Robertson who suggests there are "paradigm shifts" away from, "an arm's length relationship between professionals and their clients to a personally shared experience; from institutionalized social services to caring personal relationships; from organized activity and codified religious doctrines to personal spiritual experience." Maddocks endorses these insights and pleads for "joint action across national, cultural, ecclesiastical and disciplinary divides." Yet he still overall seems to operate and to envisage the church continuing to operate in the Christian healing ministry, precisely within what some may feel to be a "fenced" structure. Not all would see the ordained or/and sacramental ministry as a basic modus operandi, nor a Greek metaphysic as a useful piece of luggage for a 21st century church.

But this is an inspiring and informative contribution to a most important area for our concern. There are great strengths in the scriptural basis, the wide-ranging, selective bibliography, the global perspectives, and above all the roots in tried and tested practical experience. The style has a refreshing directness of approach - here are indeed "shallows in which a lamb may wade and depths in which an elephant may swim." This fine book is in a way about intercessory prayer in action. We need to act. The Christian healing ministry needs urgently to concern itself with obstinate and ever more strident questions to do with the boundaries of life and death, the sources of authority and decision-making in regard to them. Modern medicine is not necessarily going to throw these at the Christian door and wait patiently our pleasure for an answer. Already it may seem that some points have been conceded by default of challenge.

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Challenge and Conflict, Edited by J.L.M. Haire, Greystone Press,
1981 pp 188 np

This set of essays in Irish Presbyterian history and doctrine is worth having and studying. It examines some aspects of Presbyterianism in Ireland during most of three centuries, and tries to explain some attitudes, objectives and movements to be noted in the Church today. The essayists have given us interesting results from their own researches into its history. They have, with some success, traced the courses of controversy and those issues which at various times have divided Irish Presbyterians. We need not look for unanimity among these writers either. The nature of such joint efforts is to represent an instructive variety of opinion and to produce contributions of uneven value. Allowing for this, "Challenge and Conflict" indeed has much merit in its parts and as a whole.

In one matter we must join with its several authors and editor. This volume has been designed partly as an expression of gratitude to the Rev Principal John M. Barkley on his retirement from Union Theological College for his long service to the Church, to the College, and to the understanding of Church History. To him many owe guidance and the degrees they have gained. May we join with them in wishing a helpful colleague and kind friend long life and happiness in his retirement?

So much later controversy has surged round the question of subscription to creeds, it was only logical that Professor John Thompson's essay on the Westminster Confession should be first. An editor, more sales-conscious than Professor Haire, might perhaps have realized that it is unlikely that even specialist theologians would ever read the description or discussion of a creed thrilling or colourful. Thompson gives a generally adequate account of the origin, content, nature, the merits and demerits, as he sees them, of this moderate Calvinist statement of faith. It is a clear, honest attempt to define and answer, in some degree, the problems that arise from the Confession's statements on predestination, atonement, covenant and the death and resurrection of man.

Dr Thompson is perhaps a trifle over-inclined to allow other authorities and their opinion to dominate his essay, but he does give a very useful summary of the views of various theologians on the Confession, and reflects a rather traditional Irish Presbyterian approach to theological discussion. A weakness in the discussion seems to be the tendency to use the term 'biblical' as the final answer without a clear definition of its meaning. It is hardly clear to speak "of the biblical view of the unity of soul and body and man's created nature" as an explanation of the state of man after death, nor, again, "that we receive the gift of eternal life in, as Paul says, a spiritual body." Dr Thompson does see, however, that the Confession "at many points....both goes beyond the needs of a Confession and states doctrine in a way that needs to be amended." Any re-thinking, he claims, must be done "in the light of the supreme standard, the Word of God...which alone is final. This raises some old questions:- (1)

what precisely is the "Word of God"; (2) how is it to be interpreted?
(c) what do we do if we differ about the answers?

Dr Godfrey Brown writes of the attempts to answer these queries (and many others) with the strains they imposed on the theological muscles of the Synod of Ulster in the early eighteenth century. He attempts to interpret theologically the first subscription controversy (1719-1728) and calls into question the "convention among popular histories of Irish Presbyterianism that the second non-subscribers were non-subscribing and heretical, while the first non-subscribers were non-subscribing but orthodox," insisting that it is at most only partly true. Men like Abernethy, Kirkpatrick and Haliday were still formally believers in such doctrines as the Trinity, the deity of Christ, the work of the Spirit and the decrees of God. Yet they and their followers were on a road that could lead them to heresy, a road on which they would permit no barricades. Dr Brown brings out the complexity of the situation and analyzes it well. A fuller account, however, of non-subscribers such as those already mentioned on the one hand, and of subscribers such as Masterton, Clerk and Upton on the other, would have been welcome, not to mention the quite considerable literature. And what about the attitude of the lay-people of the time and their modern parallels? We recall, for example, the decision of the elders at the meeting of the Synod of Ulster at Dungannon on the 21st June, 1726 in favour of excluding non-subscribers from church courts.

Professor J.M. Barkley in interesting fashion attempts, with some success, to cover the history of Irish Presbyterianism in the eighteenth century, with special reference to the minister. Here may be found useful information about the origins of the ministers, their financial affairs, education, their place and influence in the community, their attitude to other churches and their political involvement. Perhaps the best and most colourful part of the essay is to be found in the illustrative material from original records and not least Session minute-books. Dr Barkley, however, appears to have attempted too much for such a limited essay. There is a lack of uniformity in the use of the term "Presbyterian", which can refer to a Synod of Ulster man, or a Seceder or even to the non-subscribing Antrim Presbytery. It is not clear, for example, that leading United Irishmen of the North such as Drennan, McCracken, Neilson or Orr belonged to the Antrim Presbytery or were part of the "New Light" party of the Synod of Ulster. There is no mention of the influence of the French Revolution on Ireland. Out-of-date authorities are used, e.g., Woodburn and occasionally there are misstatements, e.g., the Peep of Day boys did not become "later the Orange Society"; it is not true to claim that no Presbyterian minister was involved in the early Orange Society (p.63). On the whole, however, Dr Barkley presents a balanced and accurate view of the Synod of Ulster, with more "conflict and challenge" than many may have thought in the late eighteenth century.

At the heart of such conflict and ready to challenge anyone was a minister of the Synod of Ulster, the Rev Samuel Barber (1738-1811). Dr W.D. Baillie, in a fully documented piece of original research, commemorates him in his essay. He follows Barber's career with

understanding and judgment, relating it to the Church and society of the time, and including his ministry in Rathfriland and his lively political performance. He is described as student, licentiate of the Templepatrick Presbytery, then minister in Rathfriland. He is linked with the foundation of the Rathfriland Volunteers of 1779 and never quite recovered from the enthusiasm and impact of those days. We are told of his intervention in local politics, his capacity for making enemies, e.g., his pamphlet on "Warfare with the Bishop of Down" - a pamphlet which, incidentally, probably helped him to the Moderatorship of the Synod of Ulster in 1790. On Dr Bailie's evidence he was probably a member of the United Irishmen. He was in prison on more than one occasion, e.g., following his share in the fight at Ballynahinch in 1798. Dr Bailie quotes extensively from contemporary sources from, for example, the Northern Star or Fox's Magazine and perhaps could have analyzed more fully Barber himself: how far was he a product of his times; how original were his ideas and how topical was he of the "New Light" and why did he not take the field in 1798? Dr Bailie's discussion is remarkably clear and concise though he might have avoided confusion by reserving the description "Irish Volunteers" for the eighteenth-century body and "National Volunteers" for the twentieth-century.

The essay by Dr R.G. Crawford deals with the Second Subscription Controversy in the Synod of Ulster and the personalities involved in it. He refers briefly to the earlier controversy, summarizing the events leading up to the separation of the Remonstrants from the Synod of Ulster and the forming of the Remonstrant Synod in May 1830. He also includes an account of the separation of the Northern Presbytery of Antrim from their fellow non-subscribers in 1862. Brief accounts are given of Remonstrants like Henry Montgomery, John Mitchell and Fletcher Blakely and of Antrim Presbyters such as William Bruce and William H. Drummond as well as some of the notable people of the Non-subscribing Church of Ireland down to about 1900. Dr Crawford gives an interesting and valuable account of the slide of non-subscribing theology from "High Arianism" to thoroughgoing Unitarianism.

The essay by Professor R.F.G. Holmes on Controversy and Schism in the Synod of Ulster in the 1820's could more naturally have preceded that of Dr Crawford. Professor Holmes sees schism as the logical conclusion to a controversy, described as "the convergence of several different, though not wholly unrelated, lines of conflict". Such a conflict was "a new and acute phase" of a chronic dispute going back to the 1720s concerning subscription to the Westminster Confession. The adoption of unqualified subscription in 1835-36 was more concerned with restoration to full communion with the Church of Scotland than with the Schism of 1829 (cf also Dr R. Allen's History). Professor Holmes sees the conflict as essentially between conservative Calvinists, reinforced by the Evangelical Movement, and Latitudinarians backed up by the Arians. Anti-trinitarianism developed among the Presbyterian "intelligentsia" of East Ulster, especially Belfast and Henry Cooke saw this as subversive of genuine Christianity. The climax of the controversy was in the measures taken in 1828 to ensure the orthodoxy of future ministerial candidates. According to Professor Holmes. Cooke and

Montgomery stood for different conceptions of Presbyterian Church order and discipline. Cooke's motives were a blend of the religious and the political and while personal ambitions were not to be ignored, these were hardly the sole cause of the schism. This seems a sensible conclusion, consistent with the evidence, and typical of a well-written and sensitive essay.

Dr Joseph Thompson writes his essay on the formation of the General Assembly of the Presbyterian Church in Ireland in 1840. His account of the "streams" that joined to form the united Church has some merit but wavers a good deal. It is not well organized or, unfortunately, very accurate, e.g., the statement that "legal toleration was granted to the Church in 1780, which obviously introduced a period of official legal toleration for the Church". Surprising omissions from the eighteenth century are the Presbytery of Antrim, the southern Presbyterians and the Reformed Presbyterians. The section dealing with the history of the main "Secession" bodies is good, on the whole, and the actual union of the Secession Synod and the Synod of Ulster is detailed, interesting and informative. It is, however, almost entirely a factual recital, and contains little reflection on the negotiations for union or on the social, economic and political conditions of the times.

Dr A.A. Fulton, in the concluding essay, gives a reasoned and succinct recital of what he considers to be the influences that have worked upon Irish Presbyterianism in the past century or so - the Union of the Synods, the 1859 Revival, the coming of "higher" biblical criticism, American Fundamentalism and evangelism, missionary "outreach", heresy-hunting, inter-church relations, ecumenism, the international situation, community relations. These, he suggests, represent "tension". His account of the reaction to higher criticism of the Professors of Assembly's College in the late nineteenth and early twentieth century is interesting and of the heresy trial of Professor J.E. Davey, that devout, simple, yet brilliant man. In Dr Fulton's view modern American Fundamentalism is dangerous, defined as obstinate belief in the inerrancy of scripture, combined with separation from apostate churches and to be distinguished from neo-evangelicalism like that of Billy Graham. Fundamentalism threatens to gain control of our Irish Church, emphasizing separation and full subscription to the Westminster Confession. Are we to seek a declaratory Act to amend what needs to be amended in the Confession?

In the meantime, no doubt, many will go on in the comfortable belief that the General Assembly's form of subscription is a good enough theological cap to wear, though some may put it on straight, some on the back of their heads, others at a rakish angle, and some pull it down over their ears and eyes. Presbyterians being what they are, perhaps it is just as well not to try to knock such hats off.

The format of the book is good, though there are more misprints than one cares to see. Would it not have been better to insist on a uniform and full system of references?

